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THE PUBLIC SCHOOLS MUST GO!

THE FIAT HAS GONE FORTH FROM THE VATICAN.

POPE PIUS IX.

Than whom neither Council nor Bishop has spoken as plainly on public education,—in the 45th proposition of the Syllabus issued by him in 1864, declares "That the Romish Church has a right to interfere in the discipline of the public schools, and in the choice of the teachers for these schools." And in proposition 47th that "public schools open to all children for the education of the young, should be under the control of the Romish Church, should not be subject to the civil power, nor made to conform to the opinions of the age." While in proposition 48th he says "Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith and power of the Church."

Such a system he declares in his Apostolic Brief to the Archbishops of Freiburg 1864, "Must necessarily be guided by the spirit of error and lies."

"Peter having thus spoken—to use the words of the Irish Bishops—through Pius, the question is settled; as in him (the pope) all speak, all affirm, all deny; for he is the infallible doctor and pastor of all Christians." But, in the words of Father Jenkins, "We feel inclined to pile up the evidence on this subject to the very skies." So we quote the testimony of Cardinals, and Councils,

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Archbishops and Bishops, Priests and Press. Listen to

CARDINAL ANTONELLI

who was verily "the power behind the throne." To Mr. Dexter A. Hawkins, who, some years ago, investigated under a commission the conditions of the public schools in the papal states, the Cardinal said, he "thought it better that the children should grow up in ignorance than to be educated in such a system of schools as the state of MASSACHUSETTS supported; that the essential part of the education of the people was the *Catechism;* and, while the arithmetic and geography, reading and writing and other similar studies might be useful they were not essential."

The public schools must go! So say

THE COUNCILS OF ROME.

The Sacred Congregation of Propaganda in its instructions to the American Bishops, 1875, assigns as a reason why the Roman Catholic Church is hostile to the public schools, that "teachers indiscriminately of every sect, are employed—who are left free to sow errors and the seeds of vice in tender minds."

The Second Plenary Council of Baltimore, 1866, ascribed to the public schools "that corruption of morals which we have to deplore in those of tender years."

The Second Provincial Council of Oregon, 1881, said that "swearing, cursing and profane expressions are distinctive marks of public school children," and all were enjoined to preserve the little ones from the poisoned atmosphere of these godless institutions."

ARCHBISHOPS

declare the public schools must go!

Archbishop Segher in his lecture on the "Secular School System" says, "it is grossly and monstrously immoral;" it is "a blot, a blemish, and a disgrace on this country, a living scandal and an opprobrium which covers its promoters with shame and infamy."

Archbishop Williams, of Boston, when a committee

BUT TO
NOTICE WITH

waited upon him to complain of Rev. Mr. Scully of Cambridgeport, refusing to give absolution to parents who sent their children to the public schools. The Archbishop "sustained the priest and gave the rebels to understand that their Bishop considered himself *insulted* by the bare suspicion that they would find any support from him as favorable to public schools."

The public schools must go! So say

THE BISHOPS.

Bishop Gilmour of Cleveland, in his Lenten pastoral of 1873, authorizes confessors to refuse the sacraments to parents who send their children to public schools.

Bishop St. Palais of Indiana in a pastoral of 1872 "objects to the public schools on account of the infidel source from which they originated."

Bishop Baltes of Alton, in his Lenten pastoral of 1870 calls our public schools "Seminaries of infidelity, and as such most fruitful sources of immorality."

The public schools must go! So echo

THE PRIESTS.

Father Walker on the evening of Sabbath, March 14, 1875, said in St. Lawrence Roman Catholic Church, 84th St., New York: "The public schools are the nurseries of vice. They are godless schools, and they who send their children to them cannot expect the mercy of God. . . . I would as soon administer the sacraments to a dog as to such Catholics."

Priest Phelan at a convention held at St. Louis, October 17, 1873, said, "The children of the (public) schools turn out to be learned horse thieves, scholastic counterfeiters, and well versed in all the schemes of deviltry. He frankly confessed the Catholics stood before the country as the enemies of the public schools. They would as soon send their children into a pest-house, or bury them, as let them go to the public schools. They were afraid the child who left home in the morning, would come back with something in its heart as black as hell."

The Roman Catholic priest Capel, according to a

newspaper report of a conversation, which was widely circulated and never contradicted, said, "The time is not far away when the Roman Catholics, at the order of the pope, will refuse to pay their school tax, and will send bullets to the breasts of the government agents; rather than pay. . . . The order can come any day from Rome. . . It will come as quickly as the click of the trigger, and it will be obeyed, of course, as coming from God Almighty himself."

The public schools must go! So voices

THE ROMAN CATHOLIC PRESS.

The Catholic Telegraph of Cincinnati says: "The secular school is a social cancer presaging the death of national morality. . . The sooner it is destroyed the better; it will be a glorious day for Catholics in this country, when under the blows of justice (?) and morality (?) our school system will be shivered to pieces."

The Freeman's Journal of Dec. 11, 1869, exclaims, "Let the public school system go to where it came from —the devil."

The Catholic World, January 1870, says, "We are opposed to the common schools as they are, because our church condemns them." This same magazine for April, 1871, says: "We do not indeed prize so highly as some of our countrymen appear to do the simple ability to read, write and cipher. . . . The best ordered and administered state is that in which the few are well-educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. . . . We believe the peasantry in old Catholic countries two centuries ago were better educated although for the most part unable to read or write, than are the great body of the American people to-day." Thus Father Hecker echoes the sentiments of Cardinal Antonelli, and would have the public school give place to the reign of the "dark ages."